CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, DECEMBER 6, 1822. No. 17.

Religious.

For the Christian Register.

MR. REED—The following extract from Dr. Lardner, shows clearly the estimation in which that learned, pious, and excellent Christian held the *imposition* of creeds, in order to produce *uniformity* of opinion among believers, and the influence they have upon the promotion of true Christianity. His observations are confined to the Nicene creed, which, as it has been the rallying point for the followers of Athanasius ever since the promulgation, and the standard of their orthodoxy, may fairly be taken as the representative of the creeds, which they have unwarrantably endeavoured to impose upon their fellow christians.—As a specimen of the piety and ability of the bishops of the age of the council of Nice, we have the testimony of the worthy Gregory Nazianzen. He declares that,

"The pulpits were filled with illiterate pastors, with mere boys, with imitators of the scribes and Pharisees; that there was no such thing as charity among them, but only acrimony and wrath; that their religion consisted in condemning the irreligion of others, whose behaviour they watched, not to reform them, but to defame them; that they blamed or praised persons, not for their bad or good lives, but according to the party to which they belonged, admiring in one what they reviled in another." (Le Clerc, after recapitulating these and other particulars, adds, "this is a faithful portrait of the ecclesiastics in the days of Gregory, as the history of those times too plainly shews.")—That the bishops of this century assumed the same anti-christian dominion over their conscience, as the Roman Pontiffs afterwards did, the transactions of the council of Nice are sufficient to evince; which council consisted of nearly 300 prelates, and was held in the presence of Constantine, in the year 325. Their celebrated creed they concluded with anathematising all "who say that there was a time when the Son of God was not, and that before he was begotton he was not."

Upon this creed, Lardner makes the following very just observations.

"If you make use of any methods, besides those of rational arguments, to induce men to profess and act as you desire, you do what lies in your power, to make them lie and prevaricate. So did the council of Nice. This council introduced authority and force in the church, and the affairs of religion. Or, if authority had been introduced before, they now openly countenanced it, and gave it a further sanction. This way of acting may be supposed to have been the chief cause of the ruin of the christian interest in the east. This, and the like determination of *speculative* doctrines, and the violent methods by which they were enforced, may be reckoned to have paved the way for Mahometanism more than any thing else. By these means, ignorance and hypocrisy, and tedious rituals, came to take place of honesty, true piety, and undissembled, spiritual, and reasonable worship and devotion. In about 300 years after the ascension of Jesus, without the aid of secular power, or church authority, the christian religion spread over a large part of Asia, Europe, and Africa: and at the accession of Constantine, and convening the council of Nice, it was almost every where, throughout these countries, in a flourishing condition. In the space of another 300 years, or a little more, the beauty of the christian religion was greatly corrupted in a large part of that extent, its glory defaced, and its light almost extinguished. What can this be so much owing to, as to the determination and transactions of the council of Nice, and the measures then set on foot, and followed in succeeding times? These impositions poison the waters of the sanctuary at the very fountain. They require the *ministers* of Christ, the officers of his church, to subscribe certain articles upon pain of heavy forfeitures: and a subscription to these articles, whether believed or not, gives a right to preferment. If any subscribe what they are not satisfied about, and so enter into the service of the church, (which is very likely to happen) they gain and hold their offices by the tenor of hypocrisy. How can religion flourish in this way? Will the persons, who have so subscribed (without conviction or against it,) be sincere and upright ever afterwards? Will they, upon all other occasions, speak the truth without fear or favour, who have once solemnly and deliberately prevaricated? And can others entirely confide in them; or can they heartily reverence them, as upright and honest men?"

EXTRACTS FROM THE TRINITARIAN REVIEW.

(Continued from page 53.)

Address to Christians.—SEC. VI.

My christian brethren—Permit me once more to repeat to you the language of the text:—"How striking must be the difference between worshipping one God in three persons, and worshipping God in one person only!" It is my solemn wish, as in the presence of Jehovah, that this striking difference may be deeply and everlastingly impressed on your minds. Must it not be very "striking" to you that those ministers, who at this day are reproached and despised as *heretics*, have every scriptural example of prayer and of praise in favour of the very opinion for which they are calumniated? Must it not also be very "striking," that the doctrine of a "three-one God," which has been supported with so much censure has not after all *one* scripture example of prayer or praise in its support?

How often have you been told by trinitarian ministers, to consider the great number of learned and pious men, who have been in favour of their doctrine! This has been offered as a weighty argument in support of their views.—But you are now called upon to consider how certain it is, that ALL THE CHURCH OF GOD, from the days of Abraham until John closed the Revelations, were worshippers of "God in one person only;" and that this class of worshippers included not only Moses and the prophets, with the apostles and disciples of Christ; but the Lord Jesus himself, the Head of the Church, and the "SON of the HIGHEST." Are you then to suppose that trinitarian ministers have been more pious, or better informed on this subject, than all the inspired teachers and writers, whose names are recorded in the sacred volume? Will you even prefer the trinitarian clergy to the Messiah himself, "the image of the invisible God?"

If the form of prayer to the HOLY ONE, which Jesus gave to his disciples, commonly called the Lord's prayer, had been duly regarded from age to age by his professed friends, how certain it is, that the "three-one" forms of address would never have been heard among Christians! Not only have we a form for addressing God as one person only, prescribed by the Head of the Church; but we have this form repeatedly enforced by his own example. Will you then call yourselves *christians*, the *disciples* and *followers* of the Lord Jesus, and still depart so entirely from his instructions and his examples, as to worship "one God in three persons?"

In what particular are his directions and his example more worthy of your regard, than in that which respects the worship of the living God? If you may safely substitute a "God in three persons," for the "one God the Father," whom Jesus worshipped as "the only true God," and whom he explicitly taught his disciples to worship, what may you *not* do, and still call yourselves *Christians?* Will any of you admit, that there is such a "striking difference" between the *two objects*, and *two forms* of worship, and still follow that form which contradicts both the precept and example of Christ? Will you admit the "striking difference" and still censure those as heretics who strictly regard our Saviour's precept and example? Will any one ask, "Can such infidel and pagan services meet the divine approbation?"

As to the moral characters of those who have taught you to worship "one God in three persons," it will be sufficient for me to say, that I have received no commission to act as their judge. To their own Master they must stand or fall. Yea, I hope they will "be holden up, for God is able to make them stand." But their doctrine, and their professed worship of a "three-one God," I feel bound to reject, as among the grossest impositions, which human imperfection ever introduced into the christian church. This I do, holding fast the testimony of God in the gospel of that Son, to whom I must give an account.

Attend then, my brethren, I beseech you, to the approved examples of prayer and praise recorded in the Bible. Look not merely to what I have quoted; but examine the scriptures for yourselves, and see whether I have been correct and faithful in what I have stated.—You have a right to consider me as a man liable to be influenced by prepossession, nor do I ask you to view me in any other light. As you have the scriptures in your own hands, examine them thoroughly, and see if you can find a single prayer, or a single song of praise, which has the least appearance of having been addressed to a "God in three persons." Review with solemn care the directions of Jesus respecting prayer, and all his examples of worship. Let these be your guide. If in all the approved examples to be found in the scriptures, you shall see that God was worshipped as "one person only," do not flatter yourselves that in future, you will be excused in worshipping a "God in three persons;" such a God as was never *heard of* by Moses and the prophets, nor *known* by the Prince of life.

Seriously meditate on what Jesus said to the woman of Samaria: "The hour cometh, and now is, when the *true worshippers* shall worship the FATHER in spirit and in truth; for the FATHER seeketh such to *worship* HIM. God is a Spirit, and they that worship HIM, must worship in spirit and truth." Why did he not say, "The hour cometh, and now is, when the *true worshippers* shall worship the Father, Son, and holy Spirit as "one God in three persons," for *they* seek such to worship *them*. God is a spirit, consisting of three persons, and they who worship THEM, must worship in spirit and truth?" Had Jesus discoursed in this manner, you would have good ground to say, that he believed the trinitarian doctrine; but the account he actually gave of *true worship* is perfectly accordant with what Dr. Emmons calls "infidel and pagan services;" and what the General Association represent, as worshipping "a very different God from the God revealed in the scriptures!"

Consider also the "striking" incongruity in the present forms of trinitarian worship; one part addressed to "the God and Father of our Lord Jesus Christ;" another part to such a "three-one God" as was never thought of by any inspired teacher. Turn from these latter forms, and regard them only as the inventions of men, who took the liberty to "*add*" to the words of inspiration.

Think not that you do honour to the Prince of Peace, by rejecting his precept and example, and giving him a character which he never claimed. "He received honour and glory from God the Father, when there came such a voice from the excellent glory, *This is my beloved Son, in whom I am well pleased.*" Let him then be honoured by you in the same character in which "he received honour and glory from" that God by whom he was sent.—Those who thus honour the Son, honour the Father that sent him. "Let all the house of Israel know assuredly, that God hath made this same Jesus—to be both Lord and Christ;" and let "every tongue confess that he is Lord to the glory of God the Father."

I hope the observations which have been made, to persuade you to abandon the trinitarian mystery, will not be understood as giving the least encouragement to any one, to treat with unkindness or disrespect, any whose eyes may be closed against the evidence which has been exhibited, that the doctrine is erroneous. Many of them may be worthy of high regard, as persons of real piety; and you have no warrant from the scriptures to treat with abuse such as may be in error.

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Believing, as I most assuredly do, that the time is at hand, when Trinitarians will find themselves the minority; and reflecting on what has too often been the case in time past, I cannot but feel some concern, lest those who are at present the minority, will hereafter discover the same intolerant spirit of which they now complain. How soon did the reformers display the same temper, which they considered as unreasonable in the Papists! The first settlers of New-England were driven from their native country by the spirit of intolerance;—but alas! how soon did some of them shew the same temper, in their treatment of the Quakers! It is not probable that I shall live to see the avowed dissenters from the trinitarian doctrine the majority in this country; nor should I wish to see it, if by becoming the majority they are to assume dominion over the faith of others. For as enormous as I view the trinitarian error to be, it is, in my opinion, a far less evil, than an intolerant spirit, whether that spirit be in them or in myself.

It will probably appear to some very inconsistent in me, to represent, as I have done, the worship of "one God in three persons," as a gross contradiction to all the prayers in the Bible, and still to express charity for Trinitarians, as persons of real piety. But it is to be remembered, that in the former number of this Appeal, it was made evident, that, notwithstanding the *avowed creed* of Trinitarians, they *do habitually worship* the FATHER, as the "supreme object of adoration;" and that it is seldom, excepting at the close of their prayers, that they appear to have any respect for a "three-one God" in their forms of worship. This inconsistency I attribute to the influence of prepossession, and cheerfully give them credit for their *habitual* worship of "God in one person only;" although such worship is repugnant to what they *profess*, and the very thing which they *censure* in others. It may at first view seem to them unkind in me, to represent them as so inconsistent with themselves. But after they shall have duly considered the evidence which has been produced, that all the prayers in the Bible were addressed to "God in one person only," I think they will find some comfort in the reflection that they *usually* worshipped in the same manner. Nor will it be unpleasant for them to remember, that an opponent had given them credit for generally offering their prayers and praises to "the God and Father of our Lord Jesus Christ," as the only living and true God.

REVIEW.

From the Christian Disciple.

A Sermon on the Religious Opinions of the present Day, delivered in two parts, morning and afternoon, on Lord's Day, Sept. 23, 1821, to the Church and Congregation in Jamaica Plain, Roxbury. By THOMAS GRAY, A. M. *their Pastor.* Published by request of the hearers. Second edition—Boston.

We think these sermons adapted to do good. They are written with judgment and an excellent spirit. They present a brief sketch of the peculiar opinions of the principal sects now prevalent, taken in the main from their own standard works, given in a popular manner without comments, but so presented as to be brought into pretty direct contrast without forestalling the judgment of the inquirer. The survey is concluded with some remarks of a practical and valuable character. We quote with much pleasure a few paragraphs.

"The survey, we have here taken, may and ought to teach all of us, the importance of searching the Scriptures for ourselves as the only foundation of our faith and practice. We are accountable to God for the correctness of our faith so far and no farther than as we possess the means of acquiring it. We possesss these means; we have the Bible in our hands; we have reason and understanding to guide our inquiries; and if diligent in our search after truth, if humble in our attempts and earnest in prayers to God to enlighten our minds, and grant us the teachings of his spirit, we shall not fail to attain to all that is necessary to know in order to our salvation."

* * * * *

"Diversity of opinion there always has been, and always will be amongst men. To bring all men to one standard of religious faith, would be as vain an attempt, as to bring them all to one measure of height and stature.—No two leaves on any tree are exactly similar; and minds are as variously constituted as bodies. Variety, in short, is nature's great law. Diversity of opinion gives exercise for mutual condescensions, for charity, for free inquiry, and for fearless exercise of our reasoning faculties; without which, these virtues would have no scope; and good thus results from it. "Lightnings and earthquakes break not God's design." It is the variety of tones that produces the sweetest chords, whilst one unvarying note would tire and disgust. It is the variety of nature, that imparts to it its lovelier charms.—All will be harmony in religion, when men will agree to differ, will allow the right of private judgment, and cease to withhold the christian name from those who differ from themselves. Only about one fifth part of the human race have, as yet, embraced the christian religion under any form, and that single fifth part is divided into above five hundred different sects. Amongst all these, there are undoubtedly many honest, many sincere inquirers after truth, whom God approves, and will finally accept, notwithstanding the mistakes of their heads."

The following passages have great propriety.

"One concluding remark addresses itself to that large portion of persons whose time is unadvoidably engrossed by the cares and concerns of life, or whose hours of religious study are principally confined to the Sabbath day. It is no uncommon thing for such persons to perplex themselves with different sects and opinions, and to display all their zeal upon the hidden and mysterious parts of Scripture, as though religion were a system of discordant opinions, instead of being what it really is, a rule of daily practice.—It would contribute much more to the cause of christian truth, and much better to their comfort and improvement, if they bestowed their exclusive attention upon the *obvious* doctrines and practical precepts of the gospel, and less upon mysteries and speculations, which tend to strife and discord, rather than to edification and brotherly love. Whatever these may effect, one thing is certain, that they neither enlighten the mind, nor mend the heart, nor improve the morals; and they certainly do not sweeten the temper. They lead men only to contend so warmly for what they do not understand, that they are in danger of forgetting to practise what is most important for them to perform. And remember that is the best religion which leads us best to fulfil our duties. He who does justly, loves mercy, and walks humbly with God, is most acceptable to him; and he who thus aims to be good will not finally fail to be happy."—

We have quoted largely, because we think such sentiments as these cannot fail to be useful, and should be perpetually inculcated. The diversities of opinion, which prevail in the christian church, are countless. Disputes on the subject of religion began even when our Master was himself on earth: and after the progress of eighteen centuries, and the labours of the boldest and most indefatigable inquiry, and in the enjoyment of the richest advantages, which learning has afforded, mankind seem to have made little progress towards a complete agreement. We look back upon the persecutions and miseries to which religion has been made instrumental, with horror; and we regard with deep emotion the malignity, which rankles in the religious controversies of the present day, and calls up the different sects in fierce array against each other. Yet although this opposition of sentiment has brought with it many and tremendous evils, it has not been without its advantages; and we may not doubt that under the providence of God, it will in the end conduce to good.

We can have no distrust of the ultimate and complete triumphs of reason and truth. The period is remote, yet its approach is certain;—for can we not discern the signs of the times? Whatever contributes to enlighten the community, in any of its departments, is a contribution which will not be in vain, towards this glorious result. The bare statement of error, unaccompanied by any comments, is often of great service to the cause of truth. Men, heated by controversy and fired by the ambition of victory, have their vision commonly not a little disordered; as we are accustomed to say in some other cases, they see but poorly. So it happens that religious controversy seldom effects any change in the opinions of those who are not predisposed to a change, or wavering and unsettled in their religious views. So much of passion in such cases mingles with all our judgments, that we hold on to our errors with a pertinacity corresponding to the force by which they are attempted to be wrested from us; and long after we are convinced that we have taken a wrong road, we shut our eyes, and then quiet our consciences by saying that we do not see that we are wrong. But if we can show men their errors without giving them reason to suspect that we have an improper design upon their faith; if we can, from writers whose authority is indisputable, by a fair and impartial statement of the false and absurd sentiments which they hold, induce them to examine and to reflect upon them in a dispassionate manner; we have grounds to hope for success. Inquiry, serious, calm inquiry, is what we ought most to desire and to aim to induce in men. Let us persuade them, if we can, to subject their re-

igious opinions, as they would bring any other opinions, to the test of reason and common sense. When men can thus be brought to look calmly at what they have professed to believe, they will often start back with affright from the hideous deformity of a creed to which, before they perfectly saw its character, they clung with extreme obstinacy. Inquiry, we repeat it, is all we ask for. It is upon the gradual illumination of the human mind that we rely for the progress of true religion. Docility, intelligence, knowledge, are its most powerful auxiliaries. Superstition and fanaticism present no barrier to the progress of truth, if men can only be persuaded to judge for themselves what is right, to maintain the independence of their own minds, and take common sense and reason as their guides. Printing, education, civilization, are doing in our community every thing for religion. In the spirit of inquiry, which pervades all classes, and in the facilities of knowledge, which are afforded to all, we place our most sanguine hopes; and in every advance, made in the improvement of the human mind, in every inducement and advantage, offered to lead men to think for themselves, we hail an omen, auspicious to the interests of true Christianity.

The following interesting Notes are attached to the Sermon by Mr. GRAY, a review of which is given on the preceding page.

NOTE I.

Many Christians attach an undue veneration to the Assembly's Catechism, as though it were of authority almost, if not quite, equal to the Bible. This veneration would certainly not be increased, were they acquainted with several facts and circumstances relating to it.

In a work now extant in Harvard College library, entitled "The late Assembly of Divines' Confession of Faith examined, as it was presented by them unto the Parliament, wherein many of their excesses and defects, of their confusion, and disorders, of their errors and contradictions, are presented both themselves and others—by W. PARKER—London, 1651" (12mo;) we are told that—In his Majesty's Proclamation of June 22, 1643, the far greatest part of them are said to be "men of no learning or reputation: and no set of clergy (says Dr. GREY) ever deserved it more."*

Lord CLARENDON, in his History, vol. I. p. 530, has the following assertion—"About twenty of them were reverend and worthy persons, and episcopal in their judgments; but, as to the remainder, they were but pretenders in divinity: some were infamous in their lives and conversations, and most of them of very mean parts and learning, if not of scandalous ignorance, and of no other reputation than that of malice to the Church of England."†

"The original records of the Assembly, in Dr. WILLIAMS' library, London, (says a reverend and respected friend) which I have seen, only serve to show that they had many debates, found it difficult to decide upon a measure, or agree upon an opinion, and perhaps were seldom unanimous. When these difficulties were most realized, and lamented by them, they proposed *a day of General Fasting and Prayer* for divine direction; and petitioned the two Houses of Parliament to appoint one—upon which petition Bishop KENNET passes the following censure:—"Impartially speaking, it is stuffed with schism, sedition, and cruelty." One of the members describes the day of fasting itself in the following terms:—"This day was the best that I have seen since I came to England.—We spent from nine to five very graciously. After Dr. Twisse had begun with a very brief prayer, Mr. Marshall prayed *large two hours*, most divinely confessing the sins of the members of the Assembly, in a wonderful, pathetic, and prudent way; after Mr. Arrowsmith preached *an hour*; then a psalm; thereafter Mr. Vines prayed *nearly two hours*, and Mr. Palmer preached *an hour*, and Mr. Seaman prayed *two hours*; then a psalm. After which Mr. Henderson brought them to a sweet conference of *the heats confessed in the Assembly, and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians*. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing both in our matters of assembly and whole kingdom."—*See Letters and Journals of Rev.* ROBERT BAYLEY, *Vol. II. p.* 18.

In referring to these censures of this Reverend Assembly, we must make all proper allowances for the prejudices of their writers.

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* See *Zechary Grey, D. D. Examination of Neale's History of the Puritans.*

† *For other testimonies, see Eachard's Ecclesiastical History, and Collier's Ecc. Hist.*

NOTE II.

Calvinists are often found to charge Unitarians with deism. Rev. Dr. Miller of Princeton, hesitates not to do this in quite plain terms. But the same charge is preferred against Hopkinsians, by persons of the same sentiments. Rev. Dr. Mason, late of New-York, declares Hopkinsianism to be "in some very material points, another gospel indeed; and that they have neither so learned, nor do wish so to learn Jesus Christ;" and Dr. Livingston adds, "it is time Hopkinsians were known, and a line of distinction drawn."

Thus, Calvinists and Hopkinsians, so happily united in the Theological Institution at Andover, (Mass.) are considered by one of the same sects in New-York, as those who are preaching "another gospel indeed:" and between whom "it is high time a line of distinction was drawn."—*See Ely's Contrast.*

NOTE III.

The enemies of Arminius were not a few, because simply he claimed the right of a Protestant—to examine for himself, and to receive his religion from no man, but from the Bible alone. Buck, who was himself a zealous Calvinist, and cannot therefore be supposed to favour Arminius or his adherents beyond their deserts, in his Theological Dictionary observes as follows—

"After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and vindicated them, exposed him to the resentment of those that adhered to the theological system of Geneva, then prevalent in Holland.—The controversy became more general after the death of Arminius, in the year 1609; and threatened to involve the united provinces in civil discord. The Arminian tenets gained ground under the mild treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists appealed to a national Synod: accordingly the Synod of Dort was convened, by order of the States-General, in 1618. It was first proposed to discuss the principal subjects in dispute—that the Arminians should be allowed to state and vindicate the grounds, on which their opinions were founded: but, some difference arising as to the mode of conducting the debate, the Arminians were excluded from the assembly; their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, the Arminians were considered as enemies to their country, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments: their ministers were silenced, and their congregations suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France."

In this manner the Arminians were treated by Calvinists; and the same intolerant and persecuting spirit may be traced in the whole history of Calvinism from its origin to the present time.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 6. 1822.

Although we have said considerable of late on the subject of Domestic Missions, yet we deem it one of such importance as to require no apology for directing the attention of our readers to the remarks of our correspondent 'S. A.' on the subject, in the present number. He has so fully illustrated the subject as to render any remarks of ours in enforcing it, in a *great* degree unnecessary.

Some sentences of the communication may, however, need some illustration, or rather some qualification. We allude to the part where the writer speaks of a greater readiness on the part of calvinistic candidates, than is usually found in those of liberal sentiments, to forego all considerations of personal ease, &c. in their choice or acceptance of a field of ministerial labour.—From the circumstance that but a small number of candidates of liberal sentiments have located themselves in situations that required a sacrifice of personal feelings, an impression has been made on the minds of many unfavourable to the character of candidates of this class. It has been thought that this state of things has arisen from a reluctance on the part of such candidates to enter on a field of *duty*, at the sacrifice of personal feelings and local preferences. It is not susprising that our correspondent under this impression, should express himself as he has. But we are persuaded that from a further view of the subject he will be convinced that his remarks are not, in this particular, strictly just. There have, undoubtedly, been instances in which the refusal of young men to locate themselves in particular situations, has appeared to result from considerations in too great a degree selfish; but whatever may have been the *appearance*, this, we think, has not in *reality* been the case more with liberal than with orthodox candidates. If the number of orthodox candidates was as small in proportion to the number of good orthodox parishes, as the number of liberal parishes, we doubt not the appearance of disparity, as it regards the spirit of self-denial, would cease.

The number of good orthodox parishes is so small, compared with the number of those who are ready to fill them, that a large number of young men of this class, of good talents and attainments, are necessarily placed in situations that demand great self-denials and sacrifices. Impelled partly by a sense of duty, sometimes true and sometimes false, and partly no doubt by sectarian zeal, many have been led forth upon showy and splendid enterprises that required great sacrifices of present ease, and that have gained for them in the minds of many a great reputation for self-denial. Although the ministerial office, in almost all cases, necessarily demands great self-denial and sacrifice of temporal allurements, yet the condition of orthodox candidates having been such as to direct their minds more particuiarly to the necessity of self-denial, has been more particularly favourable to the acquirement of this disposition.

The condition of liberal candidates has, for the most part, been widely different. The number of good parishes that have required the services of liberal men of superior attainments has been far greater than could be supplied by the small number of liberal candidates that have been educated. The pressing demand, therefore, for such candidates, and the obvious duty of their preserving christian parishes from going back to heathenism, in preference to enterprises whose best result might be only the partial introduction of Christianity among heathens, has left no opportunity for testing the spirit of liberal candidates, or for nourishing and calling forth a superior disinterestedness. Let liberal candidates be placed in circumstances that demand extraordinary self-denial, and undoubtedly we should find them as promptly answering the call of duty, as they are under circumstances less trying. There have, it is true, been instances where men of strong literary taste, delicate sensibility, and refined education, and early nursed in the lap of ease, have reluctantly sacrificed literary society, &c. But this has not been more common among liberal candidates than others, in proportion to the number amongst them thus educated. This is the fault rather of their mode of education than of their principles. Besides we should consider that such candidates are unfitted for usefulness in a rough and less cultivated community, from a want of congeniality of tastes and sympathies.

The remedy of this evil must be found in the style of family and collegiate education. Let parents educate their sons less luxuriously, and train them to labour and self-denial, and the expectation of hardships, till they acquire a hardiness and energy of character that will not suffer them to listen to the pleadings of unmanly and effeminate indulgences, or to shrink from the calls of duty. Such a mode of education, we trust, is gaining ground, not in families perhaps, but at our excellent theological school. This, in connexion with the strong feeling of professional obligations which our principles, in their true operation, are adopted to awaken, will, we trust, ere long, remove even the *appearance* of professional indifference, which some have thought to exist.

The most important subject of complaint among us is the want of candidates of liberal sentiments. Let the number of liberal preachers be increased to a degree that shall exceed the wants of the more cultivated part of the community, and thus render it obviously their duty to enter on less inviting fields of labour, and we feel confident that there will be found no want of fortitude in encountering the obstacles that present themselves, or of zeal in carrying forth the messages of salvation to their famishing brethren, whether on our frontiers, in the wilderness, or in a foreign land.

ORIGINAL COMMUNICATIONS.

The following Letters have been obtained by solicitation; and are sent to the press by the permission of their venerable authors. The character, standing, and age of the writers, the one in his eightieth, the other in his eighty-seventh year, give them peculiar interest, and they cannot fail to be read with great pleasure. It is delightful to witness this kind of correspondence between these two distinguished men, the asperities of party by which they were at one time separated worn down, and nothing remaining but the interchange of sentiments of unfeigned kindness and respect. It is charming to see an old age like this, retaining, even under its decays and infirmities, the intellectual vigour unimpaired; and displaying amidst its snows, the greenness and freshness of the summer of life. It is an enviable and privileged height to which these great men have attained; from which they are permitted to look down upon an extensive and eminently happy country, enjoying the fruit of their labours and sacrifices, more than realizing their boldest anticipations; and regarding them with that gratitude and respect to which their magnanimity and distinguished patriotism so emphatically entitle them.

The letter of Mr. Jefferson was written soon after an attack upon him by the "Native Virginian;" and when there was a strong expectation of a war between Russia and Turkey: this will explain some allusions in them. C.

FROM MR. JEFFERSON TO MR. ADAMS.

Monticello, June 1, 1822.

It is very long, my dear sir, since I have written to you. My dislocated wrist is now become so stiff that I write slowly and with pain: and, therefore, write as little as I can. Yet it is due to mutual friendship to ask once in a while how we do? The papers tell us that Gen. Starke is off at the age of ninety-three.—***** still lives, at about the same age, cheerful, slender as a grasshopper, and so much without memory that he scarcely recognises the members of his household. An intimate friend of his called on him not long since. It was difficult to make him recollect who he was, and sitting one hour, he told him the same story four times over. Is this life?—with lab'ring step

To tread our former footsteps? pace the round
Eternal?—to beat and beat
The beaten track—to see what we have seen—
To taste the tasted—o'er our palates to decant
Another vintage?

It is, at most, but the life of a cabbage, surely not worth a wish. When all our faculties have left, or are leaving us one by one, sight, hearing, memory, every avenue of pleasing sensation is closed, and athumy, debility, and mal-aise left in their places, when the friends of our youth are all gone, and a generation is risen around us whom we know not, is death an evil?

When one by one our ties are torn,
And friend from friend is snatch'd forlorn;
When man is left alone to mourn,
Oh, then, how sweet it is to die!

When trembling limbs refuse their weight,
And films slow gathering dim the sight;
When clouds obscure the mental light,
'Tis nature's kindest boon to die!

I really think so. I have ever dreaded a doting old age; and my health has been generally so good, and is now so good, that I dread it still. The rapid decline of my strength during the last winter has made me hope sometimes that I see land. During summer, I enjoy its temperature, but I shudder at the approach of winter, and wish I could sleep through it with the dormouse, and only wake with him in spring, if ever.—They say that Starke could walk about his room. I am told you walk well and firmly. I can only reach my garden, and that with sensible fatigue. I ride, however, daily; but reading is my delight. I should wish never to put pen to paper; and the more because of the treacherous practice some people have of publishing one's letters without leave. Lord Mansfield declared it a breach of trust, and punishable at law. I think it should be a penitentiary felony; yet you will have seen that they have drawn me out into the arena of the newspapers. Although I know it is too late for me to buckle on the armour of youth, yet my indignation would not permit me passively to receive the kick of an ass.

To turn to the news of the day, it seems that the cannibals of Europe are going to eating one another again. A war between Russia and Turkey is like the battle of the kite and snake; whichever destroys the other, leaves a destroyer the less for the world. This pugnacious humour of mankind seems to be the law of his nature, one of the obstacles to too great multiplication provided in the mechanism of the Universe. The cocks of the hen-yard kill one another; bears, bulls, rams, do the same, and the horse, in his wild state, kills all the young males, until worn down with age and war, some vigorous youth kills him.***** I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter: and it is some consolation that the desolation by these maniacs of one part of the earth, is the means of improving it in other parts. Let the latter be our office; and let us milk the cow, while the Russian holds her by the horns, and the Turk by the tail.—God bless you and give you health, strength, good spirits, and as much of life as you think worth having.

THOS. JEFFERSON.

MR. ADAMS' REPLY.

Montezillo, June 11, 1822.

DEAR SIR,—Half an hour ago I received, and this moment have heard read for the third or fourth time, the best letter that ever was written by an Octogenarian, dated June 1st.

* * * * *

I have not sprained my wrist; but both my arms and hands are so overstrained that I cannot write a line.—Poor Starke remembered nothing and could talk of nothing but the battle of Bennington. ***** is not quite so reduced.—I cannot mount my horse, but I can walk three miles over a rugged rocky mountain, and have done it within a month; yet I feel when sitting in my chair as if I could not rise out of it; and when risen, as if I could not walk across the room: my sight is very dim, hearing pretty good, memory poor enough.

I answer your question—is death an evil?—It is not an evil. It is a blessing to the individual, and to the world; yet we ought not to wish for it till life becomes insupportable. We must wait the pleasure and convenience of the 'Great Teacher.' Winter is as terrible to me as to you. I am almost reduced in it to the life of a bear or a torpid swallow. I cannot read, but my delight is to hear others read; and I tax all my friends most unmercifully and tyrannically against their consent.

The ass has kicked in vain; all men say the dull animal has missed the mark.

This globe is a theatre of war; its inhabitants are all heroes. The little eels in vinegar, and the animalcules in pepper-water, I believe are quarrelsome. The bees are as warlike as the Romans, Russians, Britons, or Frenchmen. Ants, caterpillars, and cankerworms, are the only tribes among whom I have not seen battles; and heaven itself, if we believe Hindoos, Jews, Christians, and Mahometans, has not always been at peace. We need not trouble ourselves about these things, nor fret ourselves because of evil-doers; but safely trust the 'Ruler with his skies.' Nor need we dread the approach of dotage; let it come, if it must. *****, it seems, still delights in his four stories; and Starke remembered to the last his Bennington, and exulted in his glory: the worst of the evil is, that our friends will suffer more by our imbecility than we ourselves.

* * * * *

In wishing for your health and happiness, I am very selfish; for I hope for more letters;—this is worth more than five hundred dollars to me, for it has already given me, and it will continue to give me more pleasure than a thousand. Mr. Jay, who is about your age, I am told experiences more decay than you do.

I am, your old friend,

JOHN ADAMS.

President JEFFERSON.

ON MISSIONS.

MR. REED—In your last number but one, were two interesting articles on the subject of Missions; one by the great bishop Watson, who, with many sound reflections on the subject, expressed much doubt whether success would attend the labours of missionaries among the heathen; the other from a London Magazine, quoting a letter from two gentlemen who had been at Otaheite, and witnessed the good fruits of the interesting mission at that place.—There is an apparent discordance between the bishop of Landaff, and the English travellers.—Facts, it may be said, have overthrown the opinion advanced. The observations of the prelate may be correct, notwithstanding, that christianity is more likely to be propagated by the extension of commerce, and of the arts and sciences, than by missionaries. The success in the isles of the Pacific ocean may be temporary, or perchance an exception; or all the missionary efforts may succeed, and yet the influence of these exertions be small, compared to the operation of the means alluded to. Doubtless, the labours of a few individuals, scattered over the heathen world, contending against languages, habit, prejudices, climate, must be limited. Good seed may indeed be sown, but it will grow slowly, and the harvest be precarious. Translations of the scriptures into heathen languages, will, however, unquestionably facilitate the diffusion of christianity, and aid its final triumph.

I have no desire to inveigh against Missions. They are encouraged by vast numbers in the christian world, by innumerable persons in our own country. While I have doubts in regard to the expediency or obligation of christians of the United States engaging with so much zeal and property in sending missionaries to India, and elsewhere, I cannot, I confess, but look upon these enterprises with deep interest. That good will be achieved, I cannot question. The information gained, is certainly important to the citizen, as well as christian. The happy effects, wherever they may appear, and however transient they may happen to be, will gladden the hearts of all the sincerely pious.—Apart from these considerations, few will deny that it is a duty to diffuse christianity. The dispute is not about the obligation; but the field of operation, and the means to be adopted. I propose offering some observations on this topic, which appears to occupy, more than hitherto, the minds of rational christians.

I assume it as undeniable, that the duty of spreading the gospel is clearly enjoined in the scriptures: but were it not, it so obviously results from the possession of this "good news," that no one who feels the value of divine reve-

lation, as he ought, could, for a moment, refuse his assent to the obligation of sending this pearl of great price to every creature under heaven. The christian world then assents to the obligation of spreading the knowledge of salvation by Jesus Christ among their less favoured brethren of the human race.

In regard to the means of doing this, Christians, of the present day, are divided in opinion. One part deem it essential that the heathen world, in every corner of the habitable globe, should have the gospel preached to them, while they profess not to neglect the heathen and destitute of their own nation. And it is evident that they practically deem it far more important to diffuse this light in foreign lands, than to build up the Redeemer's kingdom among their own countrymen. Their principal contributions, labours, efforts, and zeal, are exerted in this field; and very liberally are the means bestowed. The other part of the christian community deem it a paramount duty to send the gospel to the destitute near them, in their own land, and they think the scriptures clearly point it out as a primary duty, that the claims of others on our beneficence and christian zeal, increase in the nearness the desutute stand to us by affinity, neighbourhood and country. It cannot be disguised, that such enlightened views have not been carried into sufficient practice; and there exists too much cause for the reproach, that the opposers of foreign missions, under the pretence of declining their aid to them, in order to afford it to domestic missions, have made the objection a pretext for refusing aid to all missions whatever.

The benefactions to the Foreign Missionary Society have been splendid, and the operations of this institution have been proportionally large and extensive. Upwards of sixty thousand dollars are annually contributed in the United States to this society. The funds and enterprises of domestic missionary societies, in our country, of all denominations, have been, comparatively, small and languid. The missionaries have usually been itinerants, whose labours must have a transient effect.

Among christians of liberal sentiments, a strong prejudice exists against missionary societies, especially against foreign missionary societies. Some enlightened men profess to sneer at the principles of all efforts of a missionary kind; and doubts and suspicions lurk in the minds of considerable numbers. It is to be hoped that prejudice and inattention have occasioned these feelings; and that when correct principles prevail in the community, on this subject, and are found united with zealous practice, such lukewarmness and opposition will be done away; and that christians will no longer look with coldness upon projects to diffuse the light which shines with such brilliancy upon them.—However the obligation of domestic missions may be felt by christians of our sentiments generally, it is a fact, lamentable as true, that a wonderful apathy rests upon us, and we do little or nothing in sending the gospel to our own countrymen, in our own vicinity even, who, by various reasons, are deprived of regular ministrations, and who, situated in a christian land, in an enlightened era of christianity, are doomed to practical heathenism. The zeal of christians is spent in controversy, in building walls of defence and offence around their own circumscribed boundaries, while the standard of the common adversary is suffered by them all to be reared on every side, and the arch enemy of human happiness, the spirit of iniquity, is leading captive millions of our fellow-citizens.—Let us turn this current of zeal; let us arouse from this torpor; let us gird on the christian armour; let us remember, pity, and relieve our brethren, our countrymen, who are deprived of the blessings of moral and religious instruction, who hear not the preached word, nor "the sound of the church-going bell." Let those who give cheerfully and liberally of their abundance, or penury, to the *temporal* wants of our remote brethren, to build towns desolated by fire, to erect seminaries of learning, be equally generous to their *spiritual* wants, sending the preacher to guide, instruct, and allure to heaven.

Having thus stated the deficiences of liberal christians on this important point, let us consider a few of the remedies that naturally suggest themselves.

1. Parents should educate their sons to be heralds of the cross. What employment can be more useful, happy, or honourable than that of a teacher of morality and religion? What course will better shield a youth from temptation, or preserve to him his virtue and piety? What better blessing can a parent wish for a son, than to see him making the precepts of religion his guide, during his noviciate, and inculcating them upon his fellow-men, in maturer life?

2. Students of divinity must be ready to locate themselves in any part of their master's vineyard.

While young clergymen of the calvinistic faith are emulous of going to the ends of the earth, "not counting their lives dear unto them," to proclaim the glad tidings of salvation to the heathen, it is a reproach upon many of our tenets, that they reluctantly sacrifice literary society, personal ease, early settlements, rich parishes, and pecuniary considerations.—The example of St. Paul might be recommended to such preachers, who "in journevings often in perils of waters, in perils by the Heathen, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in hunger and thirst," evinced a holy ardour and untiring perseverance in the work he was sent into the world to do. Let our young preachers hold themselves in readiness to go any where, and under any circumstances, where their services are most needed, and thus show that there is nothing in their faith which abates christian ardour, or freezes the heart.*

3. Christians must openly and distinctly avows the importance of domestic missions; by conversation, writings, and preaching, they must forcibly inculcate the obligation of promoting them.

A general feeling on the subject cannot be excited in any other way. If past silence show the apathy that has existed, future interest will be perceived in the loud and continued efforts that shall be made to awaken the community to a just sense of the vast importance of the subject. The duty of promoting domestic missions, the best manner of accomplishing the object, and the success that may attend such enterprises must be continually set before the people in an urgent, serious, and eloquent manner.

4. Domestic missionary societies must be established and patronised.

A society can do nothing effectual without funds. If the community can be aroused to a sense of duty on this subject, large funds will be collected from innumerable small donations, and the necessity of large benefactions by individuals be unnecessary. It will require time to effect this, and meanwhile generous contributions will be necessary.

The duty of Christians in the disposition of their money does not appear to be fully realized. Very indefinite notions are held by professed Christians on this subject. While clergymen in general are content to pass their lives without accumulating any wealth, and are more generous, considering their small means, than any other class of men, laymen give occasionally, from feeling rather than from principle, and it is feared the solemn duty of giving cheerfully, systematically, and adequately is not well considered or settled in their minds. In a word, Christians do not consider that they hold their property as God's stewards; that in giving, they do not so much part with what is theirs as with what is another's; and that instead of being hereafter rewarded for their liberality they are in more danger of being punished for withholding their acquisition from their fellow-men.—Property is to be kept and managed for God. The Christian's inquiry should be, in what can I most faithfully discharge my stewardship? Shall I toil incessantly, sacrificing my own quiet, happiness, religious retirement, my personal and domestic devotion, to amass, or in the vain endeavour to amass a fortune for my children, to surround them with numerous temptations and enemies to their spiritual welfare, while I have not had leisure to educate them to withstand the ordinary trials of virtue; or shall I act a wiser and more religious part, taking counsel from experience and the word of God, reserving to myself leisure to attend to my personal character and forming the characters of my children, giving generously and wisely of the fruits of my industry to promote the salvation of men? Shall I not have faith in God that he who commands me to give freely of my substance to others, will protect and bless those for whom in vain I raise a fabric of earthly riches, unless they are educated and disciplined to be independent of the uncertain wealth I gather and bequeath.

Happily for Christians of rational sentiments the labour of establishing a domestic missionary society is saved by the existence of one in which we can all place implicit confidence, the "Evangelical Missionary Society of Massachusetts."

"This society was formed in 1807. It was originally confined to the counties of Worcester and Middlesex. Its purpose was to provide the destitute inhabitants of our own country with the means of christian instruction and moral improvement. Its means were furnished by the annual subscription of its members, at $1 per annum, the contributions of particular churches, the donations of a number of female cent societies, and by specific sums given by pious and charitable individuals.

"The design of the institution was to be accomplished by the employment of missionaries and school masters, and by the distribution of religious and moral publications, school books, &c.

"Missionaries have been located, churches have been encouraged to aid in supporting ministers, and to assume upon themselves the whole expense of the ministry. "Missionaries of established reputation and of a catholic spirit," have been employed, "and in the selection of its missionaries, the society has had reference rather to the temper and life than to the peculiar mode of faith."

In 1816 the Society was enlarged and opened for the admission of all in the Commonwealth.

The officers of the society are a President, a Vice President, a Corresponding and Recording Secretary, a Treasurer, thirteen Trustees, and an Executive Committee. Chief Justice Parker is the President.

The Society has two public meetings annually, when a sermon is preached, and a collection taken.

The existence of this Society is not generally known, its title is thought to be somewhat equivocal, and its annual meetings have been very thinly attended. Its funds are small, its operations have been limited, and though now fifteen years old, it languishes under small resources and indifference from a large portion of the christian public.

The officers are vigilant, have the interests of religion much at heart, and could make a wise and beneficial use of large funds. In many places in New-England, towns are destitute of regular preaching, owing to poverty, a scattered population, religious differences, &c.—Many worthy clergymen receive a very inadequate support from parishioners, who are often unable to do more, and the interests of religion often require that these pastors should be aided to continue their connexion with their people. In the southern states itinerant fanatics are chiefly known as the heralds of the gospel, and thousands of our own countrymen are given over to all the wildness of sectarianism. The field of labour for missionaries of sound education and enlightened views is vast. Every consideration requires that we should exert ourselves in achieving their highest good, of delivering them from the dominion of error, superstition and fanaticism, and bringing them to a knowledge of the truth as it is in Jesus. S. A.

* See editorial remarks.

RELIGIOUS INTELLIGENCE.

We have observed with much satisfaction, in the Eastport Sentinel of Nov. 23, an account of the formation of an association called the "*Eastport Unitarian Society for the distribution of Books.*"

The following remarks taken from the Preamble to their articles of association will show the excellent purpose of the Society, and the excellent spirit by which they are governed.

Believing that the christian religion, pure and undefiled, is the best gift of God to man, both as it regards the life that now is, and that which is to come, being not only the foundation of all our hopes hereafter, but the surest safe-guard of order, peace and happiness in the present world, and feeling sincerely desirous to do something to extend the influence of this holy religion, we the subscribers do hereby form ourselves into a Society for the distribution of the Bible, and such other religious books as shall contain rational and consistent views of christian doctrines, and are calculated to promote a correct faith, true charity, sincere piety and holiness of heart and life.

The object of this Society we regard as very important. There is no way in which so much good may be done at so little expense. There is no way by which the friends of virtue and religion can do so much to diffuse those truths and principles which they regard as the only bulwark of social order, and the only guide to eternal life.

Here follow the articles of association, which as they are similar to the articles of other associations of this kind, of which we have at different times given an account, it will not be necessary to repeat.

The officers of the association for the present year, are

JONATHAN D. WESTON, *President.*
FREDERICK HOBBS, *Sec. and Treas.*
Rev. CHARLES ROBINSON, *Librarian.*
I. R. CHADBOURNE,
N. F. DEERING,
H. T. EMERRY,
JOHN WOODMAN,
ROBERT PARKER, } *Managers.*

It is very gratifying to find such associations as this multiplying. We hope that others will be quickened to the same good work by the example that is here set them, and that such associations will soon be found springing up around us in every direction.

The Rev. William Ward D. D. in a letter from Serampore to a friend in New-York, gives the following statements respecting the translations and printing of the scriptures in the various languages of that region.

The translations are thus far advanced: the whole bible is finished at press in the Sanscrit, in five volumes 8vo.: the Bengalee in do.: the Orissa in do.: the Mahratta in do.: the Chinese;* the Pentateuch in the Sikh; the historical books in do.: the poetical books in do.: the New Testament in do.: the Pentateuch in the Kunkun, and the New Testament in do.: the Pentateuch in the Telinga, and the New Testament in do.: the Pentateuch in the Pushto, or Affghan, and the New Testament in do.: the New Testament in the Guzerattee, the Assam, the Mooltanee, the Bickanere, the Kashmur, the Harutee, the Bhugelcund, the Marwar, the Kunnoje, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojein, Khasa, the Jumboo, the Monipore, the Mugud, the Palpa, the Shru Nagur, the Kemaoon, and the Bhatnere. There are also in the press, new editions of the Holy Scriptures in several languages.

* This is mentioned as finished, as the sheets still unfinished at press, will be completed in sixty days from this time.

The receipts into the Treasury of the American Education Society, during the month of October, amounted to $910 16.

The number of beneficiaries of the Massachusetts Baptist Education Society during the past year was *twenty-four.* The number that are at present receiving assistance is *fifteen.* Twelve are at Waterville, two at Providence, and one at Amherst.

A Female Missionary and Education Society has recently been formed in Trenton, N. J. the objects of which, as stated in the Constitution, are "to aid in the education of young men for the ministry in the Presbyterian Church, and to contribute to the support of missions, under the care of the United Foreign Missionary Society. *Visitor.*

GENERAL INTELLIGENCE.

By the Philadelphia papers of the 28th ult. intelligence is received of the death of Lieut. Commandant ALLEN, of the U. S. Schooner Alligator. He was killed on the 11th ult. in an encounter with a gang of Pirates in the channel of Matanzas. Two seamen were also killed at the same time. The pirates had two schooners with about 40 men each, and had in their possession five American vessels which they had taken. A number of the pirates were killed, and some drowned, but chief of them escaped by swimming to the shore. The piratical schooners had considerable plunder on board. One of them, with five American vessels which they had captured were taken by the Alligator's boats, and carried into Matanzas, where Lieut. Allen was buried.

Sickness at New-Orleans.—In a letter from Dr. Thomas, Secretary of the Medical Society at New-Orleans, to Dr. Pascalas of New-York, it is stated that the number of deaths from September to the date of the letter, (Nov. 2d.) was *three thousand.* The mortality still continued, though hopes are entertained that the ravages of the pestilence would soon cease.

If the writer means from the first of September to the 2d. of November, it will be perceived that the number of deaths has been about fifty per day.

Prize Poem.—The gentlemen appointed to decide on the address offered on the opening of the Philadelphia Theatre, have decided unanimously in favour of one written by Mr. Charles Sprague, of this city, and awarded to him the silver cup offered by the managers to the author of the best poem. Mr. Sprague, it will be recollected won the prize in a similar competition on the opening of the New-York Theatre the last season. *D. Adv.*

PROVIDENCE, NOV. 28.

The president of our University has, from experiments in Hydraulics, discovered an improvement in Flumes, which, at most mills, perhaps all, will increase the force of water, and at some will double or treble it. Where mills are now in operation, this improvement may produce a small expense. Where they are yet to be erected, it may prevent a large expense. For this discovery he has, we learn, obtained Letters Patent from the president of the United States. *Journal.*

Brazil.—By the latest advices from Montevideo it is stated that the commander in chief of the royal troops in that place had revolted and had joined the forces under the Prince, taking with him the chief part of the military stores.

☞ The Rev. Mr. Gray's Sermon, a review of which is given on our first page, is for sale at this office, at 12 1-2 cts. single. To those who purchase by the dozen, for distribution, it will be furnished at the rate of ten dollars per hundred.

TO SUBSCRIBERS.

☞ Those of our subscribers who wish to avail themselves of the privilege of paying for the second volume in advance, are informed that this privilege will be extended to all who pay within two weeks of the date of this number.

INSTALLATIONS AND ORDINATIONS.

Installed at Orange, Nov. 27, the Rev. Joshua Chandler. The following were the public performances on the occasion: The Introductory Prayer, by the Rev. Mr. Clark, of Princeton; Sermon, by the Rev. Mr. Damon, of Lunenburg; Consecrating Prayer, by the Rev. Mr. Harding, of New-Salem; Charge, by the Rev. Mr. Wellington, of Templeton; Address to the Church and People, by the Rev. Mr. Estabrook, of Athol; Right Hand of Fellowship by the Rev. Mr. Bailey of Pelham; Concluding Prayer by the Rev. Mr. Smith of Warwick. The Rev. Mr. Chandler was dismissed from the pastoral care of the Church and Society in Swanzey, N. H.; on the day preceding his installation at Orange. The inhabitants of Orange, have been destitute of a settled minister for more than thirty years. They are now very harmoniously united in the Rev. Mr. Chandler. These circumstances rendered the occasion particularly interesting; and the union which now exists in the town of Orange affords an encouraging prospect, both with regard to the future usefulness of the pastor and the increase of virtue, piety and happiness among the people.

Communicated.

On Wednesday, Nov. 13, Rev. John H. Fowler, was installed Pastor of the Congregational Church in Montgomery, (Mass.) Introductory Prayer and Sermon by Rev. I. Knapp; Installation Prayer by Rev. S. Osgood; Charge to the Pastor and people by Rev. V. Gould; Right Hand of Fellowship and Concluding Prayer by Rev. R. Pomroy.

On the 20th ult. the Rev. Emerson Payne, late minister of the first church in Middleborough, Mass. was installed pastor of the Congregational Church and Society in Little Compton, R. I. Sermon by Rev. Dr. Austin of Newport.

At West Hartford, on the 6th inst. Mr. Flavel S. Gaylord, recently from the Theological Seminary at Andover) was ordained as an Evangelist, to be employed in the Western States by the direction of the Trustees of the Missionary Society of Connecticut.

MARRIED,

In this city, on Tuesday evening, by the Rev. Mr. Pierpont, Mr. William Reed, of Lynn, (late of Milton) to Mrs. Abigail Howe, of this city.

In this city, by Rev. Mr. Sharpe, Mr. Slade Luther, to Miss Maria K. Tibbets.

At Medford, Franklin H. Story, Esq. of Salem, to Miss Elizabeth Gorham Gray, daughter of the late Samuel Gray, Esq.

In Salem, Mr. John Parnell, to Miss Sally Bray; Capt. Ephraim Richardson, to Miss Procinda Batten; Mr. Wheaton Cole, of Beverly, to Miss Nancy Gilbert; Capt. Christopher Babbidge, to Mrs. Barnes.

DIED,

In this city, suddenly, Charles M. Parker, aged 35.

In Portland, Mr. James Fosdick, aged 65; Mr. John Patterson, 33; Mr. Lot Hall; Capt. Cornelius Barnes, aged 42.

GENEVA CATECHISM.

WANTED fifty copies of the First Part of the *Geneva Catechism.*—Any person having in his possession this, or a smaller number, is requested to forward them to this office with his bill; and any person possessing information where they may be obtained, will confer a favour by communicating it to the Editor. Dec. 6.

NINEPENCE per copy will be given at this office for No. 51, of the first volume of the Christian Register.

POETRY.

From the New-Hampshire Patriot.

Oh! cease that plaint, my babe, no father's ear
Is open to thy wail, thy mother's tear—
Her helpless tears may bathe thy cheek, but she,
As sorrow's heir, can only welcome thee.
Well mayst thou weep—a mourner at thy birth—
The frost fell, e'er the flow'ret glinted forth,
That wither'd all thy hopes, and only gave
For thine inheritance, a father's grave.

Oh, none, save those who feel, can ever know
What the lone widow's heart must undergo!
The world a moment gazes, sighs, and then
Turns to its cares or gayeties again—
And friends that pity, weep, perhaps, even they,
As dries the dew before the morning ray,
The occasion past, soon wipe their grief away.
Not thus, my husband, will my bosom heal;
Each day, each hour afresh thy loss I feel;
I hear thy voice, thy form I seem to see.
"Thy image steals between my God and me:"
The shadows flee the morn, but o'er my soul
Still deeper, deeper shades of sadness roll.

How busy mem'ry heightens my distress,
Recalling all thy care and tenderness—
That friendship, ever kind in joy or grief
Which shar'd my pleasures, watch'd for my relief;
Amusements, studies, all received their zest
From harmony of sentiment and taste—
Union of souls—where thought with thought agrees,
Or fond affection blots the fault it sees:
And then those children of our love, I trace
The father's features in each rosy face—
Their little hearts beat light, untamed by wo,
Too young their loss to feel, thy worth to know;
But while their infant sports I sad survey,
And fancy shudders o'er the future; they
Will grieve to see me weep, with artless speech
Their father's name repeat; and then I teach
Them all thy love and kindnesses, till grief
O'erpowers my voice, nor silence brings relief.
When midnight deepens, and when all around
Are hush'd in slumbers tranquil and profound—
(Dull sleep, no mourner thou) then darker far
Than midnight will my friendless fate appear,
And to my throbbing heart thy babe I press,
Which thou wilt never see, and never bless—
And bitt'rest tears will fall, each wound unclos'd,
And stain that pillow where thy cheek repos'd;
Till gladly would I lay this aching head
In slumbers near thy cold and narrow bed:
But when thy death-scene rises, when I see
Thy latest look, that mortal agony
Dissolving nature must endure, when all
The ties that bind to this terrestrial ball
Are burst at once—and clasp that hand of thine
Whose pressure now no more replies to mine—
Then reason reels, and thro' my chilling veins
Life's struggling current scarce its course retains:
The sick heart pauses—but what mortal ear,
Could I the boundless sum compute, would bear
The heighth, and breadth and depth of grief to hear.

My God! to thee alone must I impart
The bleeding sorrows of a broken heart.
Thy righteous hand the blow inflicted; Thou
Alone canst heal: before Thy throne I bow!
O! save me from a murm'ring word, and still
The wild and restless wanderings of my will.
Their heavenly Father's promises to share,
My little ones to thy paternal care,
Give me with faith unwav'ring to consign:
Shield their unshelter'd path, and smooth e'en mine:
Be thou my Judge, injustice to pursue—
My guide and God life's painful journey thro':—
Oh, then, before thy throne, all sorrows o'er,
My husband, may we meet to part no more!

MISCELLANY.

SIR WILLIAM HERSCHELL.

The accounts of this celebrated individual, which have found their way into the papers and magazines since his death are in many respects very inaccurate. The following has been furnished by a gentleman well acquainted with Sir William and his family, and its accuracy may be relied on:

"Sir William Herschell was born in November, 1738; his father being a musician, brought up his four sons, of whom Sir William was the second, to the same profession, and placed him at the age of fourteen in the Hanoverian Foot Guards. Unable, however, long to endure the drudgery of such a situation, and conscious of a superior proficiency in his art, he determined on quitting the regiment, and seeking his fortune in England, where he arrived about the end of the year 1757. After struggling with great difficulties in London, he was engaged by the Earl of Darlington to superintend and instruct a military band then forming by that nobleman in the county of Durham, and the opening thus afforded, contributed so far to increase his reputation and connexions as to induce him to spend several years after the termination of this engagement in the neighbourhood of Leeds, Pontetract, Doncaster, &c. where he had many scholars, and led the public concerts, oratorios, &c.

"In 1766 he was chosen organist at Halifax, a situation he soon after resigned for the more advantageous one of organist at the Octagon Chapel at Bath. In this great and gay resort of fashion, his extraordinary musical talents procured him ample employment; and the direction of the public concerts, and his private teaching, procured him a very considerable income.

"But though fond to enthusiasm of his profession, his ardent thirst for knowledge had begun for some time past to open a nobler field for his exertions. While at Halifax, he had commenced a course of mathematical reading, and in spite of the difficulty of such studies, acquired, without assistance, a considerable familiarity with the principles of both pure and applied mathematics. The sublime views disclosed by the modern astronomy had attracted his attention, and when he read of the noble discoveries made by the assistance of the telescope, he was seized with an irresistible desire to see with his own eyes the wonders he read of. Fortunately, the price of an instrument capable of satisfying his curiosity was beyond his means, and he resolved to attempt the construction of one himself. In this arduous task, after encountering endless difficulties, he succeeded, and in 1774, first saw Saturn in a five-feet reflecting telescope made by his own hands. Encouraged by his success, he now attempted larger telescopes, and soon completed a seven, a ten, and a twenty feet reflector, labouring with such obstinacy as to have finished no less than two hundred object mirrors before he could satisfy himself with the performance of one.

"Astronomy now occupied so much of his attention that he began to limit his professional engagements, and restrict the number of his scholars.

"About the latter end of the year 1779, he commenced a regular view of the heavens, star by star, with a seven feet reflector, and having already continued this upwards of eighteen months, he was at length rewarded, on the 13th of march, 1781, with the discovery of a new primary planet, to which he afterwards gave the name of Georgium Sidus, now more commonly distinguished by that of Uranus.

"In consequence of this memorable discovery, the attention of the scientific world became fixed on him, and his late Majesty, with a promptitude of liberality which must ever be recorded to his honour, as a patron of science, enabled him, by the settlement of a handsome salary, to discontinue his professional exertions, and devote the remainder of his life wholly to astronomy. In consequence of this arrangement, Herschell immediately quitted Bath and took up his residence at Datchet, in the neighbourhood of Windsor, where he was no sooner established than he entered on a career of discovery, unexampled, perhaps, in the history of science. Having removed to Slough, he commenced the erection of a telescope of yet larger dimensions than any before attempted, which he completed in 1787, and aided by this stupendous instrument, and by others of hardly inferior power, extended his researches to every part of the heavens, penetrating into regions of space, of a remoteness eluding calculation, and developing views of the construction of our system and the universe, of a daring sublimity, hardly more surprising than the strictness of the induction on which they rest.

"In these observations and the laborious calculations into which they led, he was assisted throughout by his excellent sister, Miss Caroline Herschell, whose indefatigable and unhesitating devotion in the performance of a task usually deemed incompatible with female habits, surpasses all eulogium. It is not our task to trace the progress of these discoveries, which were communicated as they arose, to the Royal Society, and form an important part of the published transactions of that learned body, from 1782 to 1818.

"In 17— he married Mary, widow of the late John Pitt, Esq. and the accession of domestic happiness he experienced from this union, while it testified the justice of his choice, contributed powerfully to cherish that calm tranquillity of mind which is the native element of contemplative philosophy, and the soil from which its shoots rise most vigorous and most secure.

"In 1816, his late Majesty was graciously pleased to confer on him the decorations of the Guelphic Order of Knighthood. His astronomical observations were continued within a few years of his death, till his declining strength, no longer keeping pace with the activity of his mind, he sunk, at length, full of years and glory, amidst the applause of the world, and what was far dearer to him, the veneration of his family, and the esteem and love of all who knew him."

Sir William Herschell has left one son, who, with his father's name, inherits his distinguished talents.—*Lon. pa.*

The following account of the doings of the English cruisers on the African coast is from the Sierra Leone Gazette.

SIERRA LEONE, JUNE 15.

In another column, we give in detail the particulars of the enterprise undertaken by the boats of the Iphigenia and Myrmidon, in the Bonny, against the slave dealers, the successful execution of which has liberated from bondage one thousand six hundred and fifteen of our fellow men. We have often had occasion to offer our feeble tribute of gratitude and praise to the officers of His Majesty's navy, on this station, for their well directed and incessant exertions in the cause of suffering humanity; but in the present instance, their conduct is above all praise. The determined zeal which Sir Robert Mends has manifested since his arrival on this coast, and the successful results of the squadron under his command must forever place that officer among the most distinguished benefactors of Africa. In less than three months, upwards of two thousand negroes have been wrested from the grasp of Spanish, French, and Portuguese renegadoes, and placed under the fostering care of British benevolence in this colony, from whence many of them may yet return to their own countrymen, competent to impart to them in their turn the blessings of civilized life. To have been instrumental in conferring so much benefit on the children of Africa, and on their posterity, who would otherwise have been condemned to perpetual slavery, must be to Sir Robert Mends, and his gallant officers, the most delightful reflection, and the best reward. The late captures in the Bonny must fully confirm our repeated assertions as to the horrible extent to which the traffic in slaves is carried on in that river. The severe check given the traders there in October last, by Capt. Leeke, appears to have been soon forgotten; unfortunately none of our cruisers had been employed to leeward from that date up to April last. The squadron, during the period alluded to, was under the immediate direction of Capt. Kelly.

On the subject of the French slave trade, we are unwilling to trust our own feelings; the pertinacity with which the subjects of his Most Christian Majesty have persevered in what we have been led to believe is to them an illegal traffic, cannot but excite the reprobation and disgust of the liberal and humane of all countries. The detention and seizure of three armed vessels, filled with slaves, of that nation, in the Bonny, for their piratical attack on boats bearing the British ensign, and employed in the execution of their duty, proves to the world that many French subjects on this coast are not only slave dealers, but pirates, if, indeed, a distinction is to be drawn between them.

JUNE 29.—On Wednesday last, Com. Sir Robert Mends sailed for Europe, via West Indies. Previously to his departure he had despatched the three French slave brigs, which were captured in the Bonny, to England. It is with much pleasure we understand that a portion of the squadron is to be kept constantly cruising between the Gold coast and the Bights of Benin and Biafra. This arrangement we are confident must be attended with the most beneficial results to the cause of humanity; for we know from experience that the rainy season has always been the richest harvest for the slave dealers. His Majesty's brig Thistle is now in the Bight of Biafra, for which station the Driver sailed on Monday last. Yesterday the Snapper, also, sailed on a cruise to leeward, and, we understand, with directions from the Commodore to visit the new American settlement at Mesurado, with the view of affording the colonists there any assistance or protection that they might require.

NAHANT HOTEL.

The following description of the new Hotel at Nahant, is given by the proprietors in their advertisement for leasing it.

This delightful residence has been erected during the last season, and is now offered on lease for one or more years. The Hotel is built of stone, 86 by 54 feet, and of four stories, exclusive of the basement. It is surrounded by a double piazza, 12 feet wide, quite round the house, at the first and second story. It contains 58 rooms, one of which is a hall, 54 by 26 feet; with several other large rooms on the same floor. The chambers are commodious, commanding a view of the ocean, and the city, and the towns of Lynn, Marblehead, and Chelsea, and also of the coast, on the north shore, to Cape Ann, and on the south shore, to Marshfield. All vessels entering Boston harbour, or leaving it, pass in full sight. Attached to the the establishment, is a Belvidere, built of stone, and in classic taste. There are six bowling alleys under cover, and a bathing house for hot and cold salt water baths.

Besides these conveniences, there is an ample ice-house—a stable with forty stalls—a large coach-house, with a horse-shed 80 feet long, and chambers over it. Twenty acres of land are attached to the premises.—The whole establishment cost $30,000.

During one of the last days of Lord Mansfield's presiding in the Court of King's Bench, in which there was a trial of some importance, he remarked with uncommon satisfaction the assiduity of a student who was placed near him, who was employed on his note-book with considerable industry, and occasionly directed glances at their lordships with very shrewd and attentive observation. When the trial was over he complimented the young gentleman on his zeal and diligence, and requested to be favoured with a sight of his notes. The student, with much confusion, expressed his apprehension that they were far too imperfect for his lordship's inspection; but being further solicited, he was obliged, though very reluctantly, to comply. The Judge proceeded very solemnly to examine the contents, in which, much to his surprise, he only found the accurate likenesses of himself and his brethren highly caricatured in profile. He returned the book to the confused young Templar, pleasantly acknowledging "that it was *one way* of approaching to the *head* of the profession. *Eng. pa.*

Sancho Panza tells a good story of a man who saddled his ass and went out to hunt *it*, (the very ass on which he was then riding, but which he supposed to be lost), and there are few of our readers, perhaps, who have not seen some friend of theirs searching in every nook and corner for his spectacles when he had them on his own nose. We ourselves once knew a lady who forgot her name; but though such instances of absence of mind are by no means rare, it is not often that authors forget the books they write. They generally cost too much labour of thought, and have too strong a hold on the affections, easily to escape the memory, but such, we are credibly informed, was once the case with the late Dr. Priestley.

At a *converzatione* in this city, the Doctor expressed an opinion, which a gentleman present remarked did not exactly correspond with what he had advanced in a certain part of his Treatise of Perspective. "My Treatise of Perspective!" said the Doctor; "My Treatise of Perspective! I never wrote a Treatise of Perspective." 'Yes, Doctor, you certainly did, and published it too.' "Impossible, sir—certainly not." Fortunately for the affirmant in this dispute, the work in question was at hand, and the production of two sizeable volumes with the Doctor's name in the title page fully refreshed his memory. *Phil. Union.*

Dr. Johnson would not allow Scotland to derive any credit from Lord Mansfield, for he was educated in England. "Much," said he, "may be made of a Scotchman, if he be *caught young*."

Improvement in the Dasher of the common Churn.

This dasher turns on the handle by being fixed to it by a pivot. It consists merely of two cross-pieces, suppose three inches square, put together by being let into each other, in such a manner as to form four wings, which are cut beveling on each side, at an angle of forty-five degrees, so that they stand diagonally; the whole being very similar to the wings of the little wind-mills (so called) which are set upon poles, to be turned by the wind.

As this dasher goes down in the cream, it turns one way, on its pivot in the lower end of the handle, and as it comes up, it turns the other way; and this produces an agitation of the cream better calculated for producing the butter, than any method ever yet known. It is so efficacious in its operation, that the churning must be performed moderately, or the butter will come too soon, and be *swelted*, as it is technically called by some.

Mr. Fisher, the inventor of this dasher, obtained a premium in England for his discovery. The churning with this dasher is not attended with that splashing of the milk, so troublesome in the churn of the common dasher. *Farmer's Assistant.*

THREE IMPORTANT QUESTIONS.

FOR SALE at this office—"Three important questions answered, relating to the Christian Name, Character, and Hopes. By Henry Ware, pastor of the second church in Boston." Nov. 15.

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Nov. 22.

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Practical Observations on the Nature and Treatment of Marasmus, and of those disorders allied to it; which may strictly be denominated Bilious; By Joseph Ayres, M. D. Nov 1

"Come over and help us."

ABSTRACT OF A JOURNAL of E. Bacon, Assistant Agent of the United States, to Africa: with an Appendix, containing Interesting Accounts of the Effects of the Gospel among the Native Africans.—With Cuts, showing a contrast between two Native towns, one of which is Christianised, and the other Heathen.—For sale by R. P. & C. Williams, Cornhill-square. Price 25 cents.

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Nov. 22.

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